

HAWAIIAN GAZETTE

M. RAPLEE,
DIRECTOR OF THE GOVERNMENT PRESS
HONOLULU:
WEDNESDAY, MAY 31, 1871.



No. P. H. THADDEUS has this day been appointed Land Appraiser, in place of Wm. Ap. Jones, for the district of Lahaina, Maui.

FRED. W. HUTCHINSON,
Minister of the Interior.

Interior Office, May 29, 1871.

Mr. JOHN H. COOK has this day ceased to be Sheriff of Hawaii.

STEPHEN H. PHILLIPS,
Attorney General.

Attorney General's Office,

Honolulu, May 30, 1871.

Passengers will be received at the Foreign Office for the transportation of a number of Japanese to Yokohama, Japan, the number will not be less than 22 nor more than 100.

The proposals must be made: First, on the idea that 22 are to be carried, and separate proposal for each additional passenger over 22.

The passengers to be furnished with full rations according to their custom and habits since they have been in this country, every kind of provision to be of the best description.

CHARLES C. HARRIS,
Foreign Office, May 27, 1871. Minister for Foreign Affairs.

MR. FRANCIS SINCLAIR has this day been appointed Agent to grant Marriage Licenses on the Island of Niihau. Mr. Miser Kamakai has been appointed to solemnize marriages on the same island.

FRED. W. HUTCHINSON,
Minister of the Interior.

Interior Office, May 28, 1871.

Peter H. THADDEUS, of Lahaina, has this day been appointed an agent to the certifying and taking the acknowledgments of deeds, for the Second Judicial District of the Hawaiian Islands.

THOMAS BROWN,
Approved, Registrar of Conveyances.

FRED. W. HUTCHINSON,
Minister of the Interior.

Registration Office, Honolulu, May 28, 1871.

Notice is hereby given that the Kaemakapili (or Smith's) bridge at the west end of Beretania Street, will be closed to traffic in order to erect a new one, or after Monday, the 5th of June (postponed), and will remain so until completion of the work.

GEOFFREY H. LEWIS,
Road Supervisor, Oahu.

Road Supervisor's Office, May 29, 1871.

The regular annual examination of the Government Schools of the District of Kina (Honolulu), Island of Oahu, will take place during the ensuing month (June), as follows:

Tuesday, June 1st, at the William School, King St.
Wednesday, 2nd, at the Royal School.
Thursday, 3rd, at the Pier Street School.

CARLOS KIRKEL.

Monday, June 2nd, at Kamehameha Church, 3 schools.
Tuesday, 3rd, at Kamehameha " " 4 "
Wednesday, 4th, at " " 5 "
Thursday, 5th, at " " 6 "

Commencing at 8 o'clock A. M. in each of the above days. The public is invited to attend.

The regular summer vacation of the above schools will extend from the date above named to Tuesday, August 1, 1871, from which date a new term will commence.

By order of the Board of Education.

W. JAS. SAWYER, Secretary.

Honolulu, May 30, 1871.

The Fijis.

The white settlers owning property and doing business in the Fijis, feel very strongly their need of a written law and an organized authority powerful enough to enforce the law upon the whole population, foreign as well as native. For the security of their property and the safety of their persons, they have at present the guarantee of the Chiefs and the good understanding that subsists between the two races; but as against the depredations of lawless persons of their own race, and the mischievous results of quarrels among themselves, they have no protection whatever. The great increase of settlers during the past year, with the increase of business and of capital employed in doing it, brings home to them with increased force, the unsatisfactory and unsafe nature of their position on the islands.

It seems absolutely necessary that some form of civilized government should be imposed on them from without; or that they should join voluntarily with the native chiefs in organizing an authority to which all shall submit, and whose acts and decisions all shall respect. The latter is the scheme which at present appears to them to be the most practicable, and towards which they are directing their efforts. The formation of Courts, for the adjudication of disputes, and having jurisdiction over cases both civil and criminal, is their most important need; and is the first step towards the adjustment of their difficulties.

We notice in the *Fiji Times*, received by the City of Melbourne, that the planters had met at Wairiki and had agreed to request Thakombaz to establish mixed Courts, such as are established in other semi-civilized countries. That a central Court should be constituted, to be presided over by an equal number of magistrates of both races, and that the officers should be salaried, so as to secure its maintenance, as well as render its decisions effective. This expense they proposed to meet by a self imposed tax, to be collected annually by a committee of their number.

The great difficulty in the way of this scheme is, that the settlers will not submit to the decisions of the Court in every case, and it has no means of enforcing its decrees.

A similar Court organized at Lomelema, the capital of Maafu, had for its first case that of a native vs. a planter, who was fined the trifling sum of \$2.00. The exasperated planter set at coight

its decision, and rendered himself still further obnoxious by his violent conduct towards the Chief.

The organization of Courts, or even of the more complex machinery of an effective government, will be possible for the settlers to accomplish, when those favorable to law and order greatly preponderate in their community and are agreed among themselves to assist in the enforcement of the law as against each and every offender. But they are far from being in accord among themselves, and they seem to have but a faint perception of the importance of submitting to a self-imposed restraint; though this, in their case, is the prime condition for the success of a self-imposed government; or of association with the native authority. Their progress, therefore, towards law and order, by combinations and agreements among themselves, is not rapid.

We notice that the "Fijian difficulty," as the Australian colonists call it, is again under discussion in Sydney, and that a deputation of a public meeting had waited upon the Governor-General, praying that the subject may be laid before the Home Government. Sydney has a large interest in the trade of the group, as well as in the settlers themselves, and this trade is likely to increase rapidly and greatly.

To them, the annexation of the group, or the assuming of a protectorate over it by the British Crown, appears to be the most practical method of proceeding, but to neither of these propositions can they gain the consent of the imperial government. Neither Great Britain or the United States are desirous of assuming any political connection with the group, or in any way subjecting the native sovereignty. Nor does there appear to be any movement on the part of other maritime powers to assume such connection. The memorial of the colonists is to the effect that as the Fiji cannot be recognized as a British colony, the New South Wales Government may be authorized to extend over their own judicial jurisdiction.

Such a jurisdiction however assumes the use of force sufficient to enforce the decrees and judgments of the Courts, and it would amount virtually to a sort of protectorate by the colony over the group. The memorial is not likely to meet with a favorable response, and the settlers therefore, will have to depend upon themselves, more than upon outside help, for the bettering of their situation, and the substitution of an organized government, in place of chieftain.

The Hotel.

The Parisian correspondent of the Times points out that there are in the bed of insurrection (as he phrases it) two streams flowing together toward suds which are not identical, but which not materially differ. The aim of one party is the predominance of the poor over the wealthy classes; of the working over the master, of labor over capital; that of the other party is a universal republic, founded on free, sovereign, and confederate communes. The former regard the suds passed by the latter as the necessary instrument of their Utopia; the latter consider that the end toward which their colleagues tend would, if attained, assure the realization of their dream; and they give it strength and duration. The writer proceeds:

"To make myself clear, I will take the liberty of giving to these two allies two names which appear to me fairly to express their tendencies. I will call the first Communist, and the second Communitarian. The first party is well known. I may say it is the only one known. It exists in England and Germany, in Switzerland and in France, and forms a vast association under the name of the Internationale; but it is far from presenting everywhere the same characteristics that it does here. While it has remained in most industrial countries a league against the masters with a view to defending the interests of the workers, and to raising the rate of wages, it has become in France a political party and a philosophical sect, if it may be permitted to give this title to what is nothing to do with either science or intellectual speculation. He would be very clever who should succeed in arranging under one form of doctrine the varied and often contradictory ideas with which the adepts of this great sect are inspired. Most of them only understand one thing—that they wish to possess and to enjoy. They do not choose that any savage, moral, social, or intellectual should be placed above them; they choose, on the contrary, to impose their supremacy to all others. Their chiefs, the masters of the school, are not any better agreed on principles or their development. They form a sort of confused mixture of all the socialist and anarchist schools which have divided human consciences since Equality has been banished from them. The ideas parake of those of St. Simon and Fourier; but more especially of those of Cabet and Babeuf. If it should ever be in reality the precursor in France of what is being done now; it is to his doctrines that we must resort if we wish to have the key to the Utopia which the Communists of Paris have undertaken to introduce into the domain of practical ideas. The doctors of this applied 'Social Science' are—besides the men who have given up as far as the past ten years—M. Blanqui, Delescluse, Louis Blanc—the last, however, the most moderate and reasonable among them—Barbet, Motte, Leb, Mellier, and some others, whose names will not be long in starting up in memory. To these must be added the associates who succeeded in getting into the National Assembly at the last elections and who, in receiving this concession as a statement, have on that account rather separated themselves from the party of which they were the chiefs. Such are MM. Miller, Toloz, and Malouin. As for M. Félix Pyat, he is sure to be found wherever the work of destruction is to be done."

I should find some difficulty in passing in review here the effects of the communistic school which has only shown itself outside the Hotel de Ville under unknown names, if we except those of MM. Ledru-Rollin, Flammar, and Jules Valès. Their ideas have become so entirely confused now with the communist opinions that it is impossible any longer to distinguish between those who

profess to hold to the commune rather than to communism, and those who are for communism rather than for the commune. It is easier to say in what the communist ideas consist and to what they tend. The task is rendered easy by the last publication of the Central Committee. At first the 'enfranchisement' of the Proletariat was alone in question. This 'enfranchisement' was the first word used to recruit the body of proletaires. Almost immediately after it was desirable to disarm the Bourgeois to dissolve the elements of defense, and there was much talk of their municipality of their natural franchise, of that drawn of every good bourgeois of Paris, Paris governed by itself." In this way the Central Committee succeeded in establishing an understanding with the opposite camp, and in hastening the overthrow of the great party of Order. Having triumphed now over all resistance in the city, the Committee lays aside the mask, and explains what it means by the 'Commune of Paris.' It will be seen that we are far removed from a merely municipal revolution, famous and infamous 'Commune of Paris,' which imposed its sinister decrees on the Convention, the National Assembly of 1792. It has, however, some points of resemblance to that, but how far it exceeds it in its views, its actions, its aims! The 'Commune' of 1871 is sovereign and constituent. It draws up a 'charter,' and considers the means of obtaining recognition and guarantees for it from the central authority, whatever that may be." It recognizes, therefore, the existence of a 'central authority,' and, curiously enough, does not insist upon this central authority being Republican. It may be what it pleases, provided it recognizes our rights, our autonomy, our independence. Such is the language of our modern 'Commons.' They do not, at any rate, conceal their origin: they speak in excellent terms of their forefathers of the Middle Ages, forgetting only things which existed then, an ardent faith in the Divinity, and the feudal system which was inherited by the Commoines themselves of those days, and the privileges of which they exercised. Neither do they disguise their readiness to use force against the rival 'central authority,' represented at present by the Assembly at Versailles, 'should it wish to perpetuate the commission,' and disallow the right claimed by Paris to live after its own fashion."

The Fiji is a country without law, we are told, but the following extract from a correspondent of an Australian paper, shows that the people there are a law unto themselves, so far at least as editorial responsibility is concerned. The *Fiji Times* Editor, as we look over his articles, is, to our apprehension, not a great sinner in the matter of personalities, but he is not protected by civilian law—hence his misfortune. He sought to come to Honolulu. The correspondent says:

"But my notes are exceeding the limits you afford me, and I will conclude with referring you to your able contemporary from the *Fiji Times*, whose Editor, I fear, has rather a bad time of it just now, having been twice arrested during the last three weeks: once by the Consul's Secretary, once by a sea captain, and once by the Postmaster. In fact, to use his own expression, things have been 'warm' with him. What the case has been I cannot explain, but I hope it is not the fault of all honest journalists to have their heads pashed. The *Times* is a good little journal, and I refer you to it for any further information you may require."

LIGHTS.—The following notice of the lights for making the Port of Levuka, is from the *Fiji Times* of this month:

"The lights (beacons) were lighted the first time (after several trials) permanently on Thursday evening, and will be exhibited every night from 6 p.m. to 8 a.m., until further notice. The beacons, painted with red diamonds on a white ground, are placed a little south of the Wesleyan Mission House, (on the hill back of the town,) and can be plainly seen in the day time from eight to ten miles off. The lights (temporary) are first-class steamer red lights, visible about five miles. The beacons or lights in one will bring a vessel through the centre of the Levuka passage. It is expected that the permanent lights, of much greater power, will arrive by the first steamer from Sydney."

The Communists.

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are for the Fijis & Sydney CONNECTING WITH AUCKLAND BY BRITISH STEAMERS FROM THE FIJIS.

The Fine Powerful Iron Screw Steamers

CITY OF MELBOURNE, WONCA WONCA,

—AND—

CITY OF ADELAIDE,

Are intended to leave Honolulu for the above ports, the sailing dates being June 20th, 1871, July 10th, 1871, October 10th, 1871.

The public will have timely notice of the dates of departure from Honolulu for San Francisco, Port of Los Angeles, New York, Boston, and Liverpool, as well as for Auckland and other ports in New Zealand, Sydney, N. S. W., and Melbourne.

For further particulars apply to

W. L. GREEN, Agent.

Will Leave San Francisco for Honolulu,

AS FOLLOWS:

May 29th August 16th

June 29th September 16th

July 29th October 16th

August 29th November 16th

September 29th December 16th

October 29th January 16th

November 29th February 16th

December 29th March 16th

January 29th April 16th

February 29th May 16th

March 29th June 16th

April 29th July 16th

May 29th August 16th

June 29th September 16th

July 29th October 16th

August 29th November 16th

September 29th December 16th

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November 29th February 16th

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January 29th April 16th

February 29th May 16th

March 29th June 16th

April 29